

A 4475. L 10.

SERMON

UPON THE

Head-ship of Christ.

Preach'd the 31st of December 1706.

The Day of

THANKSGIVING

For the Happy and Wonderful

SUCCESSSES

Of this Year.

By JOHN SHORT, Minister of the GOSPEL.

LONDON:

Printed for N. Hillier, at the Sign of the Prince's
Arms in Leaden-Hall-street, over against St. Mary's
Axe. 1707.

STERN

MENT MOU.

think to quit brain

800-767-7676



RECEIVED
JAN 19 1964

1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

2825 1000

10. 21. 1953

BY DOMINIC HORT, Treasurer of the GOSPEL.

1000000

Printed for M. B. B. at the Sign of the ...
and in London, ...

NOTI 352

E P H. I. 22.

*And gave him to be Head over all Things,
unto the Church.*

THE Words in the Original run thus;
*And gave him, viz. Christ Jesus, the Head over all
Things, unto the Church.*

The Argument of this Scripture is, the Head-ship of our Saviour, than which I know no Subject fitter to be insisted upon, in reference to the Occasion of our meeting together this Day, to offer the Sacrifice of Praise to God; because, not only many secular Princes and States are engaged in the present War; some for the Preservation, and others for breaking the just and necessary Ballance of Civil Power: But there is also a Contention between Christ in Heaven and *Anti-Christ* on Earth. With Respect to these, the War is religious, and the Contest is, whether the *Spiritual Jerusalem*, and the Temple of the living God, or *Mystical Babylon* and the Synagogue of *Satan*, shall be uppermost: That is, whether the true Church of Christ, or the Apostate Church of *Rome* shall prevail: Whether the Holy Bible alone, or in Conjunction with Human and unwritten Tradition, shall be the perfect Rule of Faith: Whether the Spirit of God speaking in the Scripture, or the Bishop of *Rome* speaking in his Chair, shall be the infallible Judge of Controversies in Religion: Whether Liberty or Slavery of Conscience shall obtain; whether the true Worship of the only true and living

A 2

Of the Head-ship of CHRIST.

living God, who made the Heavens and the Earth, and the Sea, and the Fountains of Water, Rev. 14. 7. and 15. 4. And who alone is Holy, shall every where be set up, or his Glory be given to another, and his Praise to graven Images; whether there shall be but one Mediatour between God and Men, the Man Christ Jesus, or Anti-Christian Superstition and Idolatry, in setting up many Mediators, shall still continue and spread it self.

This is the Controversy between the true, and the pretended Head of the Church: For this Reason, I make this Scripture the Subject of my Discourse, wherein the Apostle doth speak of the Glory of our Saviour Jesus Christ, in his being Head over all Things unto the Church.

Concerning which we may here observe Three Things.

I. The Original of it, from whence Christ derives his Head-ship.

II. That over which he is the Head.

III. The special Respect and Relation of his Head-ship unto the Church, which the Apostle saith in the 23^d vers is *his Body, viz. his Mystical Body; the Fulness of him that filleth all in all.*

I. The Original of Christ's Head-ship is God the Father: *He that rais'd him from the Dead, and crown'd him with Glory and Honour, and set him at his own Right Hand in Heavenly Places, far above all Principalities and Powers, and hath put all Things under his Feet: He it was that appointed, and constituted him the Head over all Things, unto the Church.*

If we consider Christ as the only begotten Son of God, he hath a Natural Essential Right to be Head over all Things, because all Things were made by him, and without him nothing was made, that was made John 1. 1, 2, 3. He derived his Head-

Head-ship together, with his Divine Nature, from the Father, and from his being together with him, the Author of the whole Creation; as Col. 1. 15. 16, 17. The Apostle saith of our Saviour, *that he is the Image of the invisible God, the First-born; that is the Heir and Lord of every Creature: For by him were all Things made that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, Principalities or Powers: All Things were made by him, and for him, and he is above all Things, and by him all Things consist.*

If we consider Christ as Mediator, under which Notion the Apostle doth here speak of him; God the Father made him the Head, by a voluntary Dispensation, proceeding from his eternal Purpose, to glorifie his free and rich Grace, in saving his Elect in and by him. This the Apostle declares, when he saith, that God gave him to be the Head to the Church. It is a Gift both to Christ himself, as Mediatour, that he should be Head over all Things unto the Church; and also, to the Church, that his universal Head-ship should be directed to her Benefit and Advantage.

From hence I would observe by the Way, that as all the Glory of the Church, so all Christ's Mediatorial Glory is the Gift of God the Father. This our Saviour himself doth acknowledge, *John 17. 24.* where he prays on Behalf of those whom the Father hath given him, *that they may be with him; where he is, to behold the Glory which the Father hath given him,* particularly that universal Power which belongeth to the Glory of his Head-ship, he doth own it to be the Gift of the Father: This our Saviour declared just before he entred upon the full Administration of his Kingdom, *Mat. 28. 18.* *Jesus came and spake unto his Disciples, saying, all Power is given to me in Heaven and in Earth.* This is one Reason why God the Father calls Christ his King, because he hath his Crown and Scepter from him; as in *Psal. 2. 6.* *Yet have I set my King upon my Holy Hill of Zion.* This in a lower

Sense is applicable to *David*, who was a Type of our Saviour: For, as *Saul* was the Peoples King, so *David* was God's King; of whom he gave this Testimony, that he was a Man after his own Heart, and *should do all his Pleasure*. But in the highest and most excellent Sense, it doth appertain to Christ; he it is whom the Lord calls his King.

The Fundamental Reason why the Scripture doth derive our Saviour's Head-ship from God the Father, is, because he is the Fountain of the Deity: Therefore all Divine Communications are originally from him. It is said in *Cant. 3. 11. That the Church is the Mother of our Saviour*, because the *Virgin Mary* (of whom he was born) is a Daughter of the Church, and the Church is said to crown him in the Day of his *Esponsals*; that is, when he entered into Heaven, then his Mother crown'd him: Not that he receiv'd his Regal Power and Authority from the Church, but because she acknowledged his Right to sit at the Right Hand of the Majesty on High, and prayed that the Crown might be put upon his Head; as *Bathshebah* did, that *Solomon* might have the Crown of *Israel*.

Moreover, the Church did approve the Fathers Advancing Christ to the Throne, by a willing and joyful Subjection to his Government.

A Question doth here offer it self, and requires an Answer, *What is meant by Christ's being the Head? what is intended by his Head ship?*

Answer 1. The Head-ship of Christ denotes Excellency. As the Head is the most Eminent Part of the Body; being not only in the Highest Place, but also the Seat of Knowledge and Understanding, from whence the Soul doth direct its Commands to all its imperate Powers; so is Christ Superiour to all things in point of Excellency.

Consider him as God, he is Infinitely above all Creatures in Heaven and in Earth; as *Paul* saith, *Heb. 1. 4. He was made much better than the Angels, as he hath by Inheritance;*
that

that is, upon the account of his Divine Son-ship, obtained a more Excellent Name than they: For unto which of the Angels said he at any time thou art my Son, this day have I begotten thee? Again, I will be to him a Father and he shall be to me a Son. Again in the 5 Verse, when he bringeth in the first begotten into the World, he saith, let all the Angels of God worship him.

Christ as Man, is the most Excellent Creature, his Humane Nature, being Hypostatically united unto the Divine Nature, in the Person of the Son of God; as in 1 John 1. 14. *In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made Flesh, and dwelt, or Tabernacled amongst us, and we beheld his Glory, the Glory as of the only begotten of the Father.* They saw more than an Humane, or an Angelical Glory; even a Divine Glory in him, as they beheld the Typical Glory of God, first in the Tabernacle, and after that in the Temple; wherein the Cloud of Glory, which is called the Glory of the Lord, stood over the Mercy-seat, between the Cherubims, so in our Saviour, who is *God manifest in the Flesh*, the Real and Essential Glory of God was seen by those whose Minds were enlightened by the Holy Ghost: They saw the God-head dwelling in him, as in a Living Tabernacle, or Temple. It is of him Paul speaks, when he saith, 1 Tim. 1. 16. *That God was manifest in the Flesh.* Before the Word of God was incarnate, he was Invisible, but after his *Manifestation in the Flesh*, he became Visible; the God-head being Personally united in the Incarnation, to the Humane Nature: Then he that was always God, and could not cease so to be, was seen, and heard, and felt, in the Humane Nature, 1. John 1. 3. And the Works that were performed by that Flesh, are no less to be ascribed to the Son of God, than the Creation and Government of the Universe: And at the Sight of this Man, it might have been said, behold this is our God, Isa. 25. 9. Wherefore the Man Christ Jesus, by the Grace of the Personal Union, is lifted, in point
of

of Excellency, far above the *Angels of Light*; who, before this Man was brought forth, were the Top of the Creation.

II. The Head-ship of Christ doth include *Empire and Dominion*. He is the Ruler and Governour, *Iſa.* 9. 6, 7. One of his Titles which is *Written upon his Vesture and upon his Thighs the Kings of Kings and the Lord of Lords*, *Rev.* 17. 14. and Chap. 19. 20.

The Government of our Saviour, in reference to those Things over which he is the Head, is not only External and Political, by Laws and Rules, with respect to Angels and Men; who being endued with Reason and Understanding, are capable of this manner of Government: But as to all, it is Internal and Efficacious; he ordereth and disposeth every thing, by his Almighty Power and unerring Wisdom, as is most Subserviant to the Glorious Designs of his Mediatory Kingdom; which is the Glory of God in the Salvation of his Church and People. When Wicked and ungodly Men do Afflict his Saints and Servants, they are sometimes the Rod of his Anger and the Staff of his Displeasure, Correcting and Chastizing them for their Sins; but the Rod and Staff are always in his Hand, and are directed by his Love, *Rev.* 3. 19. Sometimes he permitteth this to be done, for the Tryal and Exercise of their Graces; *Rev.* 2. 10. and what he always aims at herein, is the Purification of his People. Their Enemies are all under his Power, they can proceed no further than he is pleased to suffer them; as the Hand and Feet, which are the chief Instruments of Action, in the Natural Body, either rest or move, this or that way, according to the command given by the Head; so, all things in Heaven and in Earth, do Act, or not Act, according to the Powerful Direction of Jesus Christ, whom God hath Constituted the Head over all Things. *The Wrath of Man shall Praise him, and the remainder of Wrath he will restrain.*

What

What Degree of Wrath he permits the Enemies of his Church to express, he will turn it to his own Praise: And all that Wrath, which if suffered to vent it self, would not redound to his Praise, he will effectually suppress.

III. His Head-ship doth imply *Subjection on the Part of those Things over which he is the Head.* This the Apostle shews in this 22^d vers. when he saith that God hath put all Things under his Feet: It is a Quotation from the 8th Psalm; where David speaking to God concerning our Saviour, saith, *Thou hast crown'd him with Glory and Honour; thou makest him to have Dominion over the Works of thy Hands; thou hast put all Things under his Feet.*

The Psalmist cannot think, and speak of this, without Admiring at the Grace of God, in Exalting the Humane Nature of Christ to this Heighth of Dignity and Empire; for to him the Apostle, in Heb. 2. doth apply the Words, which are to be understood of the Elect in a lower Sense. *What is man that thou art mindful of him, and the Son of man that thou visitest him? for thou hast made him a little, or a little while, lower than the Angels:* He doth not mean in point of Dignity, but Strength; which was done to him, as in the 9th Verse. *For the suffering of death, him hast thou Crowned with Glory and Honour, thou hast given him to have Dominion over the Works of thy hands, and hast put all things under his feet.* Some Things are under the Feet of Christ, so as to be trodden down and trampled on by him, as David, his Type, Walked up and down upon Goliath, the figure of Satan, the Head of those who persist in their Opposition to the Kingdom of our Saviour: These are under him as his Foot-stool, as in Psal. 110. *The Lord said unto my Lord, sit thou on my right hand, until I make thy Foes thy*

B

Footstool

Footstool. These are all subject unto Christ, and altho' they yield not a voluntary Obedience to his preceptive Will; yet he makes use of them to accomplish his Glorious Designs. The Serpent and all his malignant Seed are thus far in Subjection to him: He turns their Devices backward, and conquers them with their own Weapons. When he was crucified, his Enemies had their Hour; and then was the Power of Darkness, *Luke 22. 53.* and the Prediction in *Gen. 3. 15.* was fulfilled; *The Serpent shall bruise his Heel:* But he got nothing by it, but a broken Head: For Christ having spoiled Principalities and Powers, he made a Shew of them openly, ~~even by~~ triumphing over them in the Cross, or *in himself.* And when he hath accomplished his whole Work upon *Mount Sion*, he will bruise Satan and all his Seed under the Feet of his Saints, and Servants; *who will have Dominion over them, in the Morning of the Resurrection.* As for the Assembly of the Faithful, they are Christ's loyal and voluntary Subjects, yielding a chearful Obedience to him, as their rightful King, according to the Promise of the Father, in *Psal. 110. 3.* *Thy People shall be willing in the Day of thy Power.* The Command in *Psal. 45. 11.* is directed to the Church standing at his Right Hand; *He is thy Lord, and worship thou him.* This Place seems to respect the *Millennium*; wherein the Church will reign with Christ upon Earth. Her Dignity doth not exempt her from Subjection to him: And Divine Honour and Worship will then more Solemnly be done to him than ever yet he receiv'd from her: Not because (as some vainly dream) our Saviour will personally and visibly come from Heaven, and reign upon Earth; but because the Spirit in his Graces will then be more plentifully and abundantly poured out.

Let me add, that as Christ is served by that Seed which is counted to him for a Generation from amongst Men.

Psal.

Of the Head-ship of CHRIST.

11

Pfal. 22. 30. So the Holy Angels, the bright Inhabitants of Heaven, who abode in the Truth, do readily and joyfully obey him. They are his Ministers, sent forth by him, to minister unto those that shall be Heirs of Salvation. *Heb. 1. ult.* They rejoyce at the Enlargement of his Kingdom, in the Conversion of Sinners, and will joyn with the Church in Songs of Praise to God, for the Downfall of *Babylon*; according to the Command in the *Revelation*, *Rejoyce over her thou Heaven*, Rev. 18. 20. as they had done before, upon the Victory the Kingdom of Christ obtained over *Pagan Rome*, as in Chap. 12. 12. *Rejoyce ye Heavens, and ye that dwell therein.*

I come

2dly. To consider over whom Christ is the Head. The Apostle declares in the Text, that God gave him to be Head over all Things. His Empire and Dominion is not limited to a Part, but extendeth to the whole Creation. *He doth whatsoever pleaseth him, in the Army of Heaven, and among the Inhabitants of the Earth.*

Satan, with all the Infernal Powers, is subject to him; as the Apostle informs us, *Phil. 2. 9. God hath highly exalted him, and given him a Name, which is above every Name; that at the Name of Jesus every Knee should bow, of Things in Heaven, and Things on Earth, and Things under the Earth, and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.* Our Saviour intendeth the same Thing, when he saith, *Joh. 5. 22. That all Judgment is committed unto him*: His meaning is, that not only the final Judgment at the last Day is put into his Hand, but also, that he is invested with the Government and Administration of all Affairs, both in Heaven and in Earth: That as it fol-

lows, *All Men should honour the Son, even as they honour the Father; giving to him the same Divine Worship that they direct unto the Father himself. There is nothing then, (as Paul saith) 1 Cor. 15. 27. but what is put under the Feet of Christ, he only excepted, that put all Things under him.*

Christ as the Son of God, is one with the Father; *the same in Substance, equal in Power and Glory. Joh. 10. 30. 1 Joh. 5. 7.* Therefore it is said in both these Places, that they are *one Thing*: This is the Force of the Original Word, which denotes more than an Agreement in Purpose and Testimony, even an Unity and Identity of Nature. But Christ considered as Mediator, is inferiour to his Heavenly Father, from whom he receiv'd his Kingdom, and to whom he must again deliver it up. For when as in 1 Cor. 15. 28. *All Things shall be subdued to him, then shall the Son also himself be subject to him that put all things under him* ~~fully~~. That is, it shall then appear, that whatever Christ did as Mediator, was done by the Authority of the Father: And that in the Administration of his Mediator Kingdom, *he was all along subject to him, Joh. 6. 38, 39, 40.* He did nothing from first to last, but according to the Commission he receiv'd from his Father.

Proceed we now

3^{dly}. To consider the special Relation and Respect of Christ's Head-ship over all Things unto the Church. This the Apostle intends, when he saith, *That he was given to be Head over all Things, unto the Church.*

Many

Many excellent Truths may be gathered from this Passage, but I shall only observe,

That the Dominion and Empire of Christ over all Things in Heaven and Earth, is designed and administred for the Benefit and Advantage of the Church, which is his *Mystical Body*. Our Saviour saith, *John 17. 2.* That the Father gave him Power over all Flesh, that he should give eternal Life to as many as he had given him. It was for their Sakes, that he was invested with the Office of a Mediator; and he hath an Eye to their Good, in the Discharge of all the Parts of it. As a Prophet, he doth teach them by his Word and Spirit, the Will of God, for which he is perfectly qualified, because he is *in the Bosom of the Father*, *John 1. 18.* being the prime Object of his Love, and privy to all his Secrets. As a Priest, having shed his Blood to redeem them from all Iniquity, He entred into Heaven, the true Sanctuary, to make Intercession for them, after the Power of an endless Life that he might save them, *eis τὸ παντελές* unto the uttermost, or unto Perfection, *Heb. 7. 25.* And not only so, but also as the King upon his Throne, he rules and defends his People, restraining and conquering all his and their Enemies. The Prophet *Daniel*, ch. 2. 44. speaks of a Kingdom which the God of Heaven would set up, which should never be destroy'd, but break in Pieces and consume all those Kingdoms which were represented by *Nebuchadnezzar's* Image, and should stand for ever. This Kingdom is the *Stone cut out of the Mountains without Hands*, that smote the Image upon his Feet of Iron and Clay, and then became a great Mountain, and filled the whole Earth. *Dan. 2. 34, 35.* This is the Kingdom which *John Baptist*, and our Saviour after him spake of in their Sermons, saying *Repent ye, for the Kingdom of Heaven is at Hand*: By which is intended the Gospel Church, consist-

consisting of believing *Jews* and *Gentiles*, gathered out of all Nations, Tongues and Languages. This our Saviour doth in a peculiar Sense stile his Kingdom, of which, tho' it is in this World, yet he saith, that it is not of the World, because it is of a Spiritual and Heavenly Nature, having nothing of earthly and carnal Pomp, erected and propagated without Human visible Force; but by the Spirit of God secretly and effectually working in the Hearts of Men: *Not by Might, nor by Power, but by my Spirit saith the Lord, Zach. 4. 6.* The same Thing is meant, by cutting the Stone out of the Mountains without Hands. Our Saviour speaking of this Kingdom, saith, that it cometh not with Observation. The Glory of it is internal, and the Life of its Members is hid with Christ in God, *Col. 3. 3.* The Beauty and Excellency of which none can discern, but those whose Minds are purged from Carnality and made truly spiritual. The Victories obtain'd in this Kingdom, are over Sin, and Satan, and the World, in the Hearts of Men. It is here that Christ rides in Triumph, and sets up his Trophies, having conquer'd and made a Spoil of his Enemies, and offering the Spiritual Sacrifice of Praise to God: For breaking the Adversaries of our Civil Peace and Prosperity, is more suitable to the Nature of this Kingdom, than those carnal Pompous Shews, which are usual upon Days of Thanksgiving: But these are not inconsistent with it, if so managed, as not to interfere with the Spiritual and Religious Part of such a Day. If the Character of the Subjects of this Heavenly Kingdom is enquired after, we have it in *Rev. 14. 12.* Where they are described by their patient suffering for Christ's Name Sake; *Here is the Patience of the Saints!* And also by the sincere Obedience to the Divine Laws, those especially which relate to Religion, in Opposition to Antichristian Superstition and Idolatry: *Here are they that keep the Commandments of God.* Finally, by their faithful adhering

hering to Christ and his Holy Doctrine: *Here are they that keep the Faith of Jesus.* We have another Description of them, Chap. 17. 14. where it is said of the Companions of the Lamb, that *they were called*, namely effectually, from amongst those *who receiv'd the Mark of the Beast, either in their Foreheads, or their Right Hand*: Having their Eyes opened, and being turned from Darkness to Light, and from the Power of Satan to God. They were chosen, viz. Before the Foundation of the World, having their Names written in the Lamb's Book of Life: And not only so, but they were singled out, to give Testimony against the Corruptions in Doctrine and Worship of Spiritual Babylon. And *they were faithful to him* that called and chose them, being constant in following the Lamb, wheresoever he went, notwithstanding all the Tribulations with which their Faith and Patience were exercis'd and tried. In Chap. 14. They are called *Virgins*, because of the Sincerity of their Love to God and the Lord Jesus, which they expressed, in keeping themselves pure from the false Doctrines, and from the superstitious Idolatrous Worship, and the corrupt Manners of the Times wherein they lived. Of such as these, our Saviour saith in his Epistle to the Church in *Sardis*, *That they shall walk with him in white*: That is, they shall reign and triumph with him: For White is both an Imperial and a triumphal Colour. This now is the excellent Character of the Subjects of Christ's Kingdom, for whose Sakes he was given to be the Head over all Things, and doth exercise all that power in Heaven and in Earth, which as Mediatour he hath receiv'd from the Father. It is said in *Acts* 3. 21. *That God hath exalted him to be a Prince and a Saviour*, therefore to be a Prince, that he might be a Saviour. He is called by *Zacharias* the Father of *John Baptist*, a *Horn of Salvation*, *Luke* 1. 69. As much as to say a King invested with Authority and endued with Power to save Sinners. Next unto
the

the Glory of God, this is the great and blessed End that Christ aims at, in the Administration of that universal Empire and Dominion he hath receiv'd from the Father. Whatever therefore Men may intend in raising Armies, and fighting Battles in the Field, and direct their Victories and Triumphs unto, our Saviour's Design is the Eternal Salvation of his Church and People; that blessed Assembly of whom the Holy Ghost hath given that excellent Character before spoken of. Therefore the Church doth lay claim to him, as hers, declaring that it was for her Sake that he was born into the World; as in *Isa. 9. 6. Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder*: The Accomplishment of this Prophecy begun in the Birth of Christ, for then the Angel declared to the Shepherds, that *unto them was born, in the City of David, a Saviour, which is Christ the Lord. Luke 2. 11.* I come now to make Application of what hath been said.

1. We may infer from hence the Divinity of Christ, that he is, as Paul saith, *Rom. 9. 5. Not only Flesh, but also God over all, blessed for ever.* If he were a meer Man, he would be incapable of the universal Empire and Dominion, he would sink under the Weight and Burden of it. Therefore the Prophet *Isaiah* having declar'd, that the Government should be on the Shoulder of that Child who was to be born to them, *Isa. 9. 6.* To satisfy the Church concerning his Capacity for it, he adds his Character: *His Name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* None in Heaven or Earth is worthy of this Dignity, but the Man that is God's Fellow. It is the Office of the Angels in this Kingdom, to minister for those that shall be Heirs of Salvation, *Heb.*

11. 4. But to sit on the Right Hand of the Majesty on high, is the peculiar Glory of Christ, of which the Original Reason is, because our Saviour is the begotten Son of God, having the same Divine Nature, with all its Essential Glory, that the Father himself hath. As to the blessed Angels, the Apostle asks, *Heb. 1. 13. To which of the Angels said he at any Time, Sit on my Right Hand?* But as in the 8th Verse, *To the Son he saith, Thy Throne O God is for ever and ever.* Whilst our Saviour, as Mediatour, is in the Place next in Honour to the Father, sitting at the Right Hand of the Throne in the Heavens, the Angels are in the Posture of Servants, standing before his Face: And of them our Saviour saith, *Mat. 18. 10. That they always behold the Face of his Father which is in Heaven.* The Expression denotes not only their Blessedness in the Beatifical Vision of the Divine Glory; but also their diligent Waiting for all Intimations of the Preceptive Will of God.

2. We may infer from hence, That Divine Religious Honour, is to be given to our Saviour. This all the Orders of Angels are required to do unto him, *Heb. 1. 6. When he bringeth in the first begotten into the World, he saith, Let all the Angels of God worship him:* And in *Psal. 45. 11.* The same Command is directed to the Church, standing at his right Hand, *He is thy Lord, and worship thou him.* This Passage, I think, as was said before, with Submission to better Judgments, and some other Parts of this *Psal.* have a special Respect to the latter Times, wherein the Church will reign with Christ upon Earth; accordingly we find in *Rev. 5. 9.* to the end, where those blessed Days are spoken of; that in conjunction with the Holy Angels, the Church doth with the greatest Solemnity perform this Duty, joyning the Father and the Lamb in the same

Acts of Adoration. The prime and Fundamental Reason of Divine Worship is the Divine Nature : Because Christ is the most High God, therefore the Glory due to that Name is to be given to him : His being the Head over all Things is a Motive hereunto; because by this, he is manifested to be the true and Living God, as our Saviour shews, *John 5. 22.* The Father, saith he, *judgeth no Man*, that is, without the Son, and in a visible Form; *but hath committed all Judgment unto the Son, that all Men should honour the Son, even as they honour the Father*, giving the same Divine Worship to both. He that honoureth not the Son, in this Manner, honoureth not the Father that sent him. It is a Dishonour to the Father, to deny his begotten Son to be the most High God, and not to give to him the same Divine Worship which is directed to the Father himself. If our Saviour is but a meer Man, and God only by Office, and not by Nature, it is Idolatry to give Divine Worship to him; and he would not receive it, because he was manifested to destroy this, as well as the other Works of the Devil.

3. We learn from what hath been said, whence it is that the Gospel Church, or Kingdom of Christ, ever since its first Erection hath been hitherto preserved, notwithstanding all the Opposition which from Time to Time, hath been made against it. Herein the Prophecy in *Dan. 2. 44.* is in Part fulfilled, *In the Days of those Kings*, particularly in the Days of the Fourth King, which is the *Roman Monarchy* represented by the Iron Leggs of the Image whilst Pagan; and by the Feet part of Iron and part of Clay, after its Apostacy from pure Christianity, which it had embraced, into an Imitation of the old Pagan Superstitions and Idolatries; *In the Days of this King, the God of Heaven shall set up a Kingdom which shall never*

ver be destroy'd, and the Kingdom shall not be left to another People; but it shall break in Pieces, and consume all these Kingdoms, and it shall stand for ever.

The First that set themselves to oppose the Kingdom of Christ were the unbelieving Jews: They despis'd him in their Hearts, saying, *How can this Man save us? He shall not reign over us.* The Contention ended in the Desolation of Jerusalem, and the Total Dispersion of the Jewish Nation, wherein the Hand of our Saviour was so visible, that speaking of it in Mat. 66. 64. He said to the High Priest, and the rest of the Council, *That they should see the Son of Man, sitting on the Right Hand of Power, and coming in the Clouds of Heaven.* And it is observable, that this People, who expected that their Messiah would set up a Worldly Temporal Kingdom, and give to them an universal Empire, are the only People that have no Civil Magistrates of their own; wherein the Prophecy in Hosea 3. 4. is fulfilled. *The Children of Israel shall abide many Days without a King, and without a Prince.*

The Roman Pagan Empire did next endeavour to destroy the Kingdom of Christ; but the Conflict issued in the Church's Victory, as in Rev. 12. 7. 8. *There was War in Heaven, Michael and his Angels fought against the Dragon; and the Dragon fought and his Angels, and prevailed not, neither was their Place found any more in Heaven.* This was fulfilled upon the Accession of Constantine the Great unto the Imperial Crown. After this, when the Empire relaps'd again into Idolatry, a more fierce and fiery Persecution was rais'd against the Servants of God, and the Martyrs of Jesus, by those who departed from the Faith: But these also will be broken to Pieces, because Christ is Head over all Things unto the Church, and doth exercise his Power and Dominion on her Behalf, as in Rev. 17. 14. *These that is, the Ten Kings spoken of in Verse 12, 13. who*
C 2 should

should agree in embracing the Superstitions and Idolatries introduced by the Apostate Church of Rome, and should employ their Power and Strength to support and propagate them, in Opposition to the Purity of the true Christian Faith and Worship: *These shall make War with the Lamb, and the Lamb shall overcome them: Of which, this is given as the Reason, because he is the Lord of Lords, and the King of Kings.* By which Character is declar'd our Saviour's Right to rule the Kingdoms of the Earth; and his being endued with sufficient Power to assert his Right, in taking full Possession of them, and to break all those Earthly Powers who set themselves in Opposition to him, according to the Prophecy in *Dan. 2. 34, 35.* Nebuchadnezzar saw, until a Stone was cut out of the Mountains without Hands; This is Christ, and his Church or Kingdom: This Stone smote the Image upon his Feet which were of Iron and Clay, and brake them to Pieces: Then were the Iron and the Clay, the Brass, the Silver and the Gold, broken to Pieces together, and became like the Chaff of the Summers Threshing-Floor, and the Wind carried them away, that no Place was found for them, and the Stone that smote the Image became a great Mountain, and filled the whole Earth. This Scripture doth not presage any Evil to those Kings and Princes who have renounc'd Popery, and embrac'd the true Christian Faith and Worship; for they belong to the Kingdom of our Saviour. But those that set themselves to keep up Anti-christian Errors, Superstitions and Idolatries, he will pull down, and exalt other Powers, that will be Nursing Fathers, and Nursing Mothers to his Church and People. This he will do, because he is King of Kings, and the Lord of Lords: Of which we have Instances in this Nation, within the Reach of our own Memories, in the Abdication of the Late King James, and in the Exaltation of King WILLIAM and Queen MARY, whose Names

are

are as precious Oyntment: For by them was laid the Foundation of all our present Enjoyments, not excluding the Triumph of this Day. The Hand of Christ is no less visible in the Succession of our Gracious *Queen ANNE* to the Throne of these Kingdoms, in whom we ought to rejoyce, as a great and singular Blessing, set up by our Saviour to rule over us. She hath a *Philadelphian* Spirit, and this Spirit of Love and Moderation, is that which must bring in a thorow Reformation, to which the Imposition on either side, of Things indifferent or doubtful in Religion, hath been hitherto, and ever will be an Enemy. It is not improbable, that God hath rais'd up Her Majesty, to give a Fatal Blow to the *French* Power, that great Toe in the Feet of the Idolatrous Persecuting Image; by which a further Step will be made towards fulfilling the Prophecy, which saith, *That the Stone cut out of the Mountains without Hands, became a great Mountain, and filled the whole Earth*, That is the Church or Kingdom of Christ, when those Idolatrous persecuting Powers signified in *Daniel* by the *ten toes of Iron and Clay*; and in *Rev. 7.* by *ten horns* shall be broken to Pieces, will then be enlarged, and spread it self all the World over. The Kingdom of our Saviour was at first but as a Stone, and so continued sometimes greater, and sometimes less; especially under the Tyranny of the Kings represented by the Toes and Horns: These the Kingdom of our Saviour will break in Pieces, and consume as to their Enmity and Opposition against him, and then fill the Earth with its Glory, wherein the Prophecy in *Rev. 11. 16.* will be fully accomplished; *the Kingdoms of the World are become the Kingdoms of the Lord, and he shall reign for ever and ever*; Wherefore, as is already done to some of the Ten Kings, the Kingdoms

Of the Head-ship of CHRIST.

dom of *France* also, must be brought into Subjection to the Crown and Scepter of Jesus Christ, which will then come to pass, when it ceaseth to be an Idolatrous persecuting Power, and forsaking the Communion of the Church of *Rome*, doth embrace the true Doctrine of the Gospel, and the pure Divine Worship instituted by our Saviour. We may then infer from hence, that those Princes who continue to oppose our Lord Jesus and his Kingdom, will be utterly destroyed, as he foretold in *Matt. 22. 43, 44.* declaring to the chief Priests and Elders, *That the Kingdom of God should be taken from them, and given to a Nation, bringing forth the Fruits thereof, and whosoever shall fall upon this Stone, shall be broken, and on whomsoever it shall fall, it shall grind him to Powder.*

4thly and Lastly. We may learn from what hath been said, that the Happy and Glorious Success of our Arms, and those of our Allies, in the late wonderful Campaign, is to be ascribed to our Saviour; for he is Head over all Things unto the Church, therefore in his Name must we set up our Trophies of Victory. There is a Degree of Honour due to the Instruments, and to none a greater, than to the excellent Duke of *Marlborough*. He merited of the Government that High Honour which hath been done to him. It is a Reward due to him for the great Services he hath done to these Nations, and to the common Cause we are engaged in: And amongst the signal Victories he hath obtain'd, none more glorious than that over his own Spirit: He is adorn'd with Temperance and shines in Humility. But in him, and all other Instruments of our Victories, we must praise, and bless him, who is the Head over all Things. The wise Conduct, the great Courage and

and Faithfulness, that were shewn in these wonderful Actions, proceeded from Christ, whose Spirit was upon both the Officers and Soldiers. He it was that crowned the several Battles with Glorious Victories and Triumphs over our Enemies, who cowardly fled by Night, after their Defeat in *Flanders*; and shamefully retreated from before *Barcelona* in *Spain*; and as disgracefully turn'd their Backs, after a signal Overthrow before *Turin*, the Capital of *Savoy*.

There are many Things worthy our Observation, which may not be omitted.

1. The Superiority of the Enemies Troops, wherein they trusted, concluding they should give a Fatal Blow to the Allies, but there is *no Wisdom, nor Council, nor Might against him, who sits at the right Hand of God*. Herein he gave us a most signal Proof of his ruling in the midst of his Enemies, and extorted from the Haughty and proud Tyrant, this Confession, that Man proposeth, but God disposeth all Things.

2. The great, and happy Consequences, of the Battle and Victory at *Ramilly*. It broke all their Measures in *Germany*, putting a Stop to *Villars's* Army, which began to overflow like a Flood, carrying all before it, but was soon so much weakned to reinforce their broken Troops in *Flanders*, that it may be truly said to be defeated without a Blow. The Surrender and Submission of so many strong Towns and Cities to their lawful Sovereign is wonderful. Herein he that is Head over all Things, prevented us with his Goodness. This did far exceed the Expectation of our victorious Army, in so much, that one of our Generals said, that more was done in four Days, than could be expected in so many Years.

Years. Equal, if not superior to this, are the Consequences of the Battle and Victory at *Turin*, This also is the Finger of God, and like his Wonders of old.

3. There are many very remarkable Passages, relating to the Siege of *Barcelona*; which may not be forgotten. The unusual Slowness of the *French* Army to invest the Town. It was he that sits vpon the Throne in Heaven, that threw Blocks in their Way.

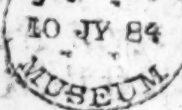
The Division of Councils in the Court of *Versailles*, which prevented the sending more Forces into *Catalonia*. The bridling and scattering the *Thoulon* Squadron once and again, with a tempestuous Wind, which put off the Siege many Days, and gave Time for strengthening the Garrison, and for the Coming of the confederate Fleet to their Assistance, which he who is the Head over all Things order'd then to be. When the City was reduc'd to the last Extremity, which was also the Case of *Turin*, the chief City of *Piedmont*, the Garrison had not above twelve Hours Ammunition left, when the Battle was fought, and the Siege was rais'd. The Providence of God did thus dispose of Things, that his over-ruling Hand in such a Management, as neither side did foresee, or would have chosen, might be so much the more visible. Mans Extremity was Gods Opportunity, and this exceedingly commends his Goodness, and adds an excellent Beauty thereunto.

4. This Honour is done to visible Churches of Christ: For such are the Protestant reformed Churches, in Opposition to that of *Rome*; and into the Hands of the Protestant Churches hath God put this victorious Sword, for they were the principal Instruments of his Wisdom, and

Thus we conclude the Year with the joyful Voice of Victory and Triumph. The Divine Goodness doth lead us to Repentance: And if this be the Fruit of it, we may hope that he will utterly break our proud Adversaries, like Potters Vessels, and conclude this War, (which in it self considered, is a heavy Judgment to the Conqueror) with a solid and lasting Peace. But if we still continue impenitent and unreformed, we have just Cause to fear, that Heaven, instead of smiling, will frown upon us, taking from us the victorious Sword and putting it into the Hands of our Adversaries. If God be for us, who can be against us? Then our proud Enemies will arme again in vain; and we shall have Ground to expect that God, one of whose Titles is a *Man of War*, will give us Occasion to take up the Words of David, *Psal. 18. 37, 38, 39, &c. Saying to him, We have pursued our enemies, and overtaken them, neither did we turn again until they were consumed; we have wounded them, that they were not able to rise; they are fallen under our Feet, for thou hast girded us with Strength unto Battle; thou hast subdued under us, those that rose up against us.* But if God is against us, who can be for us? He walketh, as upon the Wings of the Wind, so upon the Wings of Armies, the Battle is his, and he gives Victory to this or that side, as pleaseth him: A foolish and ungrateful People that despiseth the Goodness of God, can not promise themselves, that he should always exert his Power on their Behalf. Their rebellious Sins will sooner or later separate between him and them, which hath been frequently exemplified, and in none more signally than in the *Jews*, the once peculiar people of God, whom he had often crown'd with glorious Victories and Triumphs over their Adversaries; nevertheless, when they

Do not let the world pass you by for

forsook God and obstinately refused to return to him, he would no longer help and save them; according to that of the Prophet *Isaiah*, ch. 59. 1, 2. *Behold the Lord's Hand is not shorten'd, that it cannot save, neither his Ear heavy that it cannot hear, but your Iniquities have seperated between you and your God, and your Sins have hid his Face from you, that he will not hear.* I shall only add, That when a sinful People have provoked God to hide his Face from them, and to shut out their Prayers, they lye open to the Power of their Enemies; as in *Psal.* 18. 41, 42. *They cried, saith David, but there was none to save them, even unto the Lord, but he answered them not; then did I beat them small as the Dust, I did cast them out as the Mire in the Streets.*



F I N I S.

BOOKS Printed for, and Sold by Nath. Hillier, at the Sign of the Prince's-Arms in Leaden-Hall-street, over against St. Mary-Axe.

Lately Reprinted. A new Edition of the Figures or Types of the Old Testament, by which Christ, and the Heavenly Things of the Gospel were preached to the People of God of old, explain'd and Improv'd in sundry Sermons, by Mr. *Samuel Mather*, sometime Pastor of a Church in *Dublin*. To which is added (more than was in the former Edition) a large Table and a Scheme of the whole Work. 4to. very useful for all Families, for giving Light into the Mysteries of the Types, Sacrifices, &c. under the *Levitical Law*.

Sixteen Sermons upon the Lord's Prayer in *John* 17. 24. By the Reverend *Robert Trail*, M. A.

Just Publish'd. *A Name in Heaven* the truest Ground of Joy, on *Luke* 10. 20. And the Power of Grace, in weaning the Heart from the World, on *Psal.* 131. 1. Set forth in Two Discourses, in Commemoration of the Happy Birth, &c. of the only Son of a Person of Quality. By the late Reverend Mr. *Matthew Mead*. Now publish'd from the Original Copies, wrote out fair, fit for the Press, with the Author's own Hand, and by him dedicated

Price one Shilling

